QURBANI KE BAAZ EHKAAM O MASAIL

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QURBANI KE BAAZ EHKAAM O MASAIL

Al-Hamdu lillahi Rabbil Aalameen wassalatu wa-ssalamu ala Rasooli-hil-Ameen, amma ba'ad:

Eid-ul-Azha ke mauqe par jo qurbani ki jati hai , uss ke baaz Ehkaam O Masail pesh-e-khidmat hain:

1) Syedah Umme Salamah Raziallahu-anha se riwayet hai ke RASOOL ALLAH Sallallahu Alaihi Wasallam ne farmaya:

إِذَا رَأَيْتُمْ هِلاَلَ ذِي الْحِجَّةِ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ

Jab tum zil-hijjah ka chand dekho aur tum me se koi shakhs qurbani karne ka irada kare to usay baal aur nakhun tarashne se ruk jana chahiye. ***(Sahih Muslim:1977. Darussalam No.:5119)***

Is hadis me "irada kare" se zahir hai ke qurbani karna wajib nahi balke sunnat hai. ***Dekhiye: (Al-Muhalla li-Ibn Hazam:7/355 Mas'ala No.973)***

Darj-e-baala hadis se ye bhi sabit howa ke qurbani ka irada rakhne wale keliye nakhun tarashna aur baal moondna mudwana, taraashna tarashwana jaiz nahi hai.

Syidina Abu Sariha Raziallahu-anhu se riwayet hai ke (Syidina)Abu Bakar(al-Siddiq) aur (Syidina) Omer (Raziallahu-anhuma) dono mere padosi the aur dono qurbani nahi karte the. ***(Ma'rifat al-Sunan wa al-Aasaar lil-Baihaqi:7/198, Hadis No.5633, wa sanadoho HASAN, Imam Nawawi ne bhi isay HASAN kaha hai. (Dekhiye) "Al-Majmoo Sharah al-Muhazzib:8/383. aur Ibn Kaseer rahimahullah ne is ki sanad ko SAHIH kaha hai (dekhiye) Musnad al-Farooq:1/332)***

Imam Malik Rahimahullah ne farmaya: Qurbani sunnat hai, wajib nahi hai aur jo shakhs is ki istita'at rakhe to mai pasand nahi karta ke wo isay tark karde. ***(Al-Muatta:2/487, Hadis NO.:1073)***

Imam Shafai Rahimahullah ne farmaya: Qurbani karna sunnat hai, mai usay tark karna pasand nahi karta. *(Kitab al-Umm:1/221) aur sath hi sath dekhiye: (Al-Mughni li-Ibn Qadamah al-Maqdasi:9/345, Mas'ala No. 7851)*

Imam Bukhari rahimahullah ne farmaya: "*Bab Sunnah al-Uzhiyah*" *(Sahih Bukhari, Hadis No.[before]5545)*

2) Syidina Abu Hurairah raziallahu-anhu se riwayet hai ke RASOOL ALLAH sallallahu Alaihi wasallam ne farmaya:

مَنْ كَانَ لَهُ سَعَةٌ وَلَمْ يُضَحِّ فَلاَ يَقْرَبَنَّ مُصَلاَّنَا

Jis aadmi ke paas taqat ho aur wo qurbani naa kare to hamari eidgaah ke qareeb bhi na aye. *(Sunan Ibn Majah:3123, wa sanaduho HASAN, aur imam Hakim rahimahullah ne bhi isay SAHIH kahan hai,(4/232) Imam Zahbi rahimahullah ne muafiqat ki hai. aur ye Musnad Ahmed me bhi waarid hai(2/321)*

Iss riwayet me Abdullah Bin Eiyaash al-Masri "*mukhtalif fiyah*" rawi hain jin par kibaar ulma waghairuhum ne jarah ki aur jamhoor ne tauseeq ki, taqreeban paanch aur che ka muqabila hai.!

Riwayet mazkoor ka matlab ye hai ke jo shakhs qurbani ka istikhfaaf wo toheen karte howe istita'at ke bawajood qurbani naa kare to usay musalmanon ki eidgaah se door rahna chahiye yani ye riwayet qurbani ki istihbab aur sunniyet par mahlool aur munkireen-e-hadis ka radd hai.

3) Syidina Abdullah Bin Amro Bin al-Aas raziallahu-anhu se riwayet hai ke ek shakhs ne NABI KAREEM sallallahu alaihi wasallam se kaha: AAP sallallahu alaihi wasallam ka kiya khiyaal hai, agar mujhe sirf maadah qurbani(doodh dene wala janwar) mile to kia mai uski qurbani kardon? AAP sallallahu alaihi wasallam ne farmaya: nahi, likin tum nakhun aur baal kaat loo, munche tarash loo aur sharam gaah ke baal mondloo to ALLAH ke haan tumhari ye pori qurbani hai. *(Sunan Abi Dawood:2789, wa sanadoho HASAN. wa Sahahah Ibn Hibban "Al-Mawarid":1043. wa al-Hakim:4/223, wa al-Zahbi)*

Iss hadis ke rawi "Eisaa Bin Hilaal al-sadafi" Sudooq hain. *Dekhiye: Taqreeb al-Tahzeeb(5337)*

Inhe Yaqoob Bin Sufyaan al-Farsi rahimahullah*(al-Muarriftu wa al-Tareekh:2/515,784)* aur Ibn Hibban rahimahullah waghairahuma ne SIQQAH qarar diya hai. aise rawi ki riwayet HASSAN ke darje se kabhi nahi girti.

Eiyaash Bin Abbas al-Qatbani SIQQAH the. *Dekhiye: al-Taqreeb(5269)* baqi sanad SAHIH hai.

Iss hadis se maloom howa ke jo shakhs qurbani karne ki istita'at naa rakhta hoo, wo agar zill-hijjah ke chand se lekar namaz-e-eid se farigh hoone tak baal naa katwai aur naakhun naa taraashe too usay qurbani ka sawab milta hai.

4) Syidina Jabir raziallahu-anhu se riwayet hai ke RASOOL ALLAH sallallahu Alaihi wasallam ne farmaya:

آ تَذْبَحُوا إِلاَّ مُسِنَّةً إِلاَّ أَنْ يَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ

Do danton wale jaanwar ke alawa zabah na karo illa ye ke tum par tangi hojai to dunbe ka juz'aa zabah kardoo. *(Sahih Muslim:1963, Darussalam No.5082)*

Bakri (ya bhed) ke us bache ko juz'aa kahte hai jo 8 ya 9 maah ka hogaya ho. *Dekhiye: Al-Qamoos al-Waheed(Page:243)*

Hafiz Ibn Hajar rahimahullah ne farmaya: Jamhoor ke nazdeek bhed(dunbe) ka juz'aa usay kahte hai jis ne ek saal saal pora karliya ho. *(Fat'hul Bari:10/5 Hadis No.5547)*

Bahtar yahi hai k eek saal ka juz'aa bhed me se ho, warna 8 maah ka bhi jaiz hai. wallahu alam

TANBIYAH BALEEGH: Sahih Muslim ki iss hadis par asr-e-hazir ke sheikh Albani rahimahullah ki jarah *(Dekhiye: Al-Zaifah:65, Irwa al-Ghaleel:1145)* mardood hai.

Mustadrak al-Hakim*(4/226, Hadis No.7538 wa sanadoho SAHIH)* ki hadis se bhi yahi zahir hota hai ke musnah na hone ki halat me juz'aa ki qurbani kafi hai.

5) Syidina Bara'a Bin Aazib raziallahu-anhu se riwayet hai ke RASOLL ALLAH sallallahua alaihi wasallam ne farmaya:

أَرْبَعٌ لاَ تَجُوزُ فِي الأَضَاحِي الْعَوْرَاءُ بَيِّنٌ عَوَرُهَا وَالْمَرِيضَةُ بَيِّنٌ مَرَضُهَا وَالْعَرْجَاءُ بَيِّنٌ ظَلْعُهَا وَالْكَسِيرُ الَّتِي لاَ تَنْقَى

chaar janwaron ki qurbani jaiz nahi hai: aisa kaana jis ka kaana-pan wazeh ho, aisa bimaar jis ki bimari wazeh ho, aisa langda jis ka langda-pan wazeh ho, aur bahut ziyada kamzor janwar jo haddiyon ka dhaancha ho.

(Iss hadis ke rawi Ubaid Bin Fairooz tabai ne) kaha: mujhe aisa janwar bhi naa pasand hai jis ke daant me nuqs ho? to (Syidina) Bara'a(raziallahu-anhu) ne farmaya: tum'he jo cheez buri lagay usay chod do aur dusron par usay haram na karo. *(Sunan Abi Dawood:2802)*

Iss hadis ki sanad SAHIH hai aur isay *Tirmizi(1497) Ibn Khuzaimah(2912) Ibn Hibbaan 1046-1047) Ibn al-Jaarood(481,907) Hakim(1/467-468)* aur Zahbi rahimahullah ne SAHIH qarar diya hai.

Maloom howa ke jis cheez ke bare mae dil me shubah ho aur isi tarah mashkook cheezon se bachna chahiye.

Syidina Ali raziallahu-anhu se riwayet hai ke RASOOL ALLAH sallallhua alaihi wasallam ne sing kate jaanwar ki qurbani se mana farmaya hai.

Mash'hoor Tabai Imam Sayeed Bin al-Musaib rahimahullah ne farmaya: Aisa jaanwar jiska aadhaa sing ya us say ziyada tota howa hoo. *(Sunan al-Nasai"7/217-218, Hadis No.4382 wa sanado HASAN wa Sahahah al-Tirmizi:1504)*

Syidina Ali raziallahu-anhu se ek aur riwayet me aaya hai: RASOOL ALLAH sallallahu alaihi wasallam ne hame hukom diya ke (qurbani ke jaanwar me) aankh aur kaan dekhen. *(Sunan al-Nasai:7/217, Hadis No.4381 wa sanadoho HASAN wa sahahah al-Tirmizi:1503. Ibn Khuzaimah:2914. Ibn Hibban, al-Ihsaan:5890. al-Hakim:4/225 wa al-Zahbi)*

In ahadis ka khulasa ye hai ke kaane, langde, wazeh bimar, bahut ziyada kamzoor, sing(toote ya) kate aur kaan kate jaanwar ki qurbani jaiz nahi hai.

Allamah Khattabi(Death:388-Hijri) ne farmaya: is (Syidina Bara'a Bin Aazib raziallahu-anhu ki bayan karda) hadis me dalil hai ke qurbani me mamoli nuqs muaf hai..... *(Mualim al-Sunan:2/199 Hadis No.683)*

Maloom howa ke agar sing me mamoli nuqs ho ya thoda sa kata ya toota howa ho to us jaanwar ki qurbani jaiz hai.

(imam)Nawawi(rahimahullah) ne kaha: iss par Ijmaa hai ke andhe jaanwar ki qurbani jaiz nahi hai. *(al-Majmoo Sharah al-Muhazzib:8/404)*

6) RASOOL ALLAH sallallahu alaihi wasallam ne Ali raziallahu-anhu ko hokum diya ke qurbani ka gosht, khalen(chamda) aur jhoolen logo me taqseem karde aur qassab ko us me se (bataur-e-ujrat) kuch naa de. *Dekhiye: Sahih Bukhari(1717) Sahih Muslim(1317)* aur yahi mazmoon fiqrah No.27(me hai).

Is hadis se maloom howa ke jaanwar ALLAH ke taqreeb keliye zabah kia jaye (masalan qurbani aur aqiqah) is ka bechna jaiz nahi hai. *Dekhiye: Sharha al-Sunnah lil-Baghawi(7/188, Hadis No.1951)*

7) Syidina Anas Bin Malik raziallahu-anhu se riwayet hai ke RASOOL ALLAH sallallahu alaihi wasallam ne do sufaid wo siyaah aur singon wale mendhe apne haath se zabah farmai, AAP sallallahu alaihi wasallam ne tasmiyah(BISMILLAH) aur takbeer(ALLAHU AKBAR) kahi aur apna paon un ki gardan par rakkha. *(Sahih Muslim:1966 Darussalm No.5087, Sahih Bukhari:5564)*

AAP sallallahu alaihi wasallam ne Syidah Ayisha raziallahu-anha ko hukom diya ke churi ko pathar se tez karo. phir AAP sallallahu alaihi wasallam ne mendhe ko lita kar zabah kia aur farmaya: Bismillah, aye mere ALLAH! Muhammed , Aale Muhammed aur ummat-e-Muhammed (sallallahu alaihi wasallam) ki taraf se qubool farma. *(Sahih Muslim:1967, Darussalam No.5091)*

8) Syidina Jabir raziallahu-anhu ne farmaya: hum RASOOL ALLAH sallallahu alaihi wasallam ke saath hudaibiyah wale saal 7 (aadmio) ki taraf se (ek) unt aur 7(logo) ki taraf se (ek) gai zubah ki. *(Sahih Muslim:1318, Darussalam No.3185)*

Syidina Ibn Abbas raziallahu-anhuma ne farmaya: hum RASOOL ALLAH sallallahu alaihi wasallam ke sath ek safar me the ke azha(eid qurbani) aagayi to hum ne (ek) gai me 7(aadmi) aur (ek) unt me 10(aadmi) shareek kiye. *(Sunan Tirmizi:501, wa qaal "hasan gareeb" wa sanadoho HASAN)*

In ahadis se sabit howa ke unt me 7 ya 10 aadmi shareek hosakte hai aur gai me sirf 7 hisse-daar hote hai. bakri aur mendhe me ittefaq hai ke sirf ek aadmi ki taraf se hi kafi hai.

Hadis Ibn Abbas raziallahu-anhuma se ye bhi sabit hoawa ke safar me qurbani karna jaiz hai.

9) Namaz-e-eid ke baad qurbani karni chahiye. *Dekhiye: Sahih Bukhari(5545) Sahih Mulim(1961)* eid ki namaz se pahle qurbani jaiz nahi. niz *Dekhiye: fiqrah No.24*

10) Syidina Abu Umamah Bin Sahal Bin Hanif raziallahu-anhu farmate the: Musalmanon me se koi(madina me) apni qurbani khareed ta to usay (khila pila kar) mota karta phir azha ke baad aakhri zil-hijjah(!) me usay zabah karta tha. *(Al-Mustakhraj li-Abi Nuaim ba-hawalah Taghleeq al-Taleeq:5/6, wa sanadoho Sahih, aur Imam Ahmed rahimahullah ne kaha: "Haza hadis ajab" Sahih Bukhari qabal hadis:5553 taliqan)*

TANBIYAH: "Madina me" wale alfaz Sahih Bukhari me hain.

11) Maiyet ki taraf se qurbani ka zikar jis hadis me aaya hai wo Shareek al-Qazi aur Hakam Bin Utaibah do mudalliseen ki tadlees("an" se riwayet karne) aur Abul Hasna maj-hool ki jahalt ki wajah se ZAEEF hai. *Dekhiye: Sunan Abi Dawood(2790 ba-tahqiqi) Sunan Tirmizi(1495) aur Azwa al-Masabeeh(1462)*

Taaham sadqe ke taur par maiyet ki taraf se qurbani karna jaiz hai lihaza us qurbani ka sara ghoosht aur khaal wagaira miskeen ya masakeen ko sadqe me dena zuroori hai.

TANBIYAH: aam qurbani (jo sadqa na ho) ki khaal khud istemaal me lain yaa kisi doost ko tuhfa dede, ya kisi miskeen ko sadqa karde likin yaad rahe zakat ki 8 iqsaam me qurbani ki khalen taqseem karne ka koi saboot nahi hai.

12) Syidina Abu Ayoob al-Ansari raziallahu-anhu ne farmaya: hum bakri ki qurbani kiya karte the, aadmi apni taraf se aur apne ghar

walon ki taraf se (ek bakri qurban karta tha) phir baad me logo ne ek doosre par fakhar (aur raise) karna shuroo kardiya. *(Muatta Imam Malik:2/486, hadis No.1069, wa sanadoho SAHIH. Pakistani Nuskha page No.497. al-Sunan al-Kubra lil-Baihaqi:9/268. Sunan Tirmizi:505, aur kaha "Hasan Sahih". Sunan Ibn Majah:3147. wo Sahaha al-Nawawi fi al-Majmoo Sharh al-Muhazzib:8/384)*

Sunan Ibn Majah waghaira me is baat ki sarahat hai ke Syidina Abu Ayoob al-Ansari raziallahu-anhu aur SAHABA raziallahu-anhum ka ye amal RASOOL ALLAH sallallahu alaihi wasallam ke zamana me hota tha.(wa sanadoho HASAN)

Maloom howa ke agar ghar ka sarbaraah ya koi aadmi ek qurbani karde to wo sare ghar walon ki taraf se kafi hai.

13) Eid-gaah me qurbani karna jaiz hai aur eid-gaah ke bahar apne ghar waghaira me qurbani karna bhi jaiz hai. *Dekhiye: Sahih Bukhari(5551, 5552)*

14) Qurbani ka jaanwar khud zabah karna sunnat hai aur doosre se zabah karwana bhi jaiz hai. *Dekhiye: al-Muatta(riwayah Ibn al-Qasim:145, ba-tahqiqi wa sanadoho SAHIH. Al-Sunan al-Kubra lil-Nasai:7/231 Hadis No.4424. Musnad Ahmed:3/388)*

15) RASOOL ALLAH sallallahu alaihi wasallam ne apni biwiyon ki taraf se gai zabah ki thi. *(Sahih Bukhari:5559. Sahih Muslim:1211)*

TANBIYAH: Jin riwayaat me aayaa hai ke gai ke goosht me bimari hai, un me se ek bhi sahih sabit nahi hai.

16) Syidina Ali raziallahu-anhu ne farmaya: Banu Tughlab wale isaiyon ke zabihe na khao kion ke wo apne deen me se siwai sharaab noshi ke kisi par bhi qayim nahi hai. *(Al-Sunan al-Kubra lil-Baihaqi:9/284 wasanado SAHIH)*

Maloom howa ke murtadeen aur mulhideen ka zabiha halaal nahi hai.

17) **Qurbani ka goosht khud khana zuroori nahi balke mustahib hai.** ***niz Dekhiye fiqrah No.19***

18) **Ek dafa Syidina Abdullah Ibn Omer raziallahu-anhuma ne Madina Taibah me qurbani ki aur sar ke baal mundwaya, Aap raziallahu-anhu farmate the: jo shakhs Hajj na kare aur qurbani kare to us par sar mundwana wajib nahi hai.** ***(Al-Sunan al-Kubra lil-Baihaqi:9/288 wasanadoho SAHIH. Al-Muatta:2/483 Hadis No.1062)***

19) **Qurbani ka goosht khud khana, doosto rishta-daaro ko khilana aur gareebon ko tuhfatan dena tino tarah jaiz hai. masalan** ***Dekhiye: Surah al-Hajj(ayat No.28-36 aur Fatawa Ibn Taimiyah:26/309 waghaira)***

20) **Syidina Abdullah Ibn Omer raziallahu-anhuma farmate the: jo shakhs ke janwar (Baitullah ki taraf) rawana kare phir gum hojai, agar nazar thi to usay dobara bhejne padengay aur agar nafli qurbani thi to uski marzi hai dobara qurbani kare ya naa kare.** ***(Al-Sunan al-Kubra lil-Baihaqi:9/289 wasandoho SAHIH) Niz Dekhiye Maahnamah AL-HADIS:52/12-13.***

21) **Syidina Abdullah Ibn Zubair raziallahu-anhu ne qurbani ke janwaro me ek kaani untni dekhi to farmaya: Agar ye khareed ne ke baad kaani howi hai to is ki qurbani karlo aur agar khareed ne se pahle ye kaani thi too usay badal kar doosri untni ki qurbani karo.** ***(Al-Sunan al-Kubra lil-Baihaqi:9/289 wasandoho SAHIH)***

22) **Qurbani ke janwaro ko zabah karte waqt is ka chehra qibla rukh hona chahiye. Syidina Abdullah Ibn Omer raziallahu-anhuma is zabihe ka goosht khana makro samajhte the jise qibla rukh kiye baghair zabah kiya jata tha.** ***(Musannaf Abdul Razzaq:4/489 hadis No.8585 wa sanadoho SAHIH)***

23) **Munkireen-e-Hadis qurbani ki sunniyet ke munkar hai halanke mutawatir ahadis wa Asaar se qurbani ka sunnat hoona sabit hai aur ek hadis me aya hai ke har jaandaar me sawab hai** ***Dekhiye: Sahih Bukhari(2363) Sahih Muslim(2244)***

24) Eid ki namaz me der nahi karni chahiye balke usay jaldi padhna sunnat hai. Ek dafa ek imam ne eid ke namaz me der ki to Abdullah Bin Busar raziallahu-anhu ne is par inkaar kiya aur farmaya: hum to us waqt (jab chasht ki namaz padhi jati hai) us namaz(eid) se farigh hojate the. *(Sunan Abi Dawood:1135 wasanado SAHIH. wa Sahaha al-Hakim ala shart al-Bukhari:1/295 wa wafiqhu al-Zahbi) niz Dekhiye fiqra No.9*

25) Agar qurbani ka irada rakhne wala koi shakhs nakhun ya baal katwade aur phir qurbani kare to uski qurbani hojaigi likin wo gunhah-gaar hoga. *(Ash-Sharh al-Mumti' ala Zad al-Mustaqni li-Ibn Usaimeen:3/430)*

26) Qurbani zabah karne wala shirkat karne wale hissa daar sab sahih-ul-aqida hone chahiye.

27) Agar kisi ki taraf se qurbani ki jai to zabah ke waqt uska naam lete howe ye kahna chahiye ke ye qurbani us (fulan) ki taraf se hai.

28) Qaul-e-Rajeh me qurbani ke teen din hai. *Dekhiye: AL-HADIS:44/6-*11

Aakhir me qurbani ke bare me IMAM IBN AL-MUNZAR AL-NISABORI ki mash-hoor kitab "AL-IJMAA" se ijmai masail pesh-e-khidmat hai:

"217 – Ijma hai ke qurbani ke din tulo-e-fajar (subah sadiq) se pahle qurbani jaiz nahi.
"218 – Ijma hai ke qurbani ka goosht musalman faqiron ko khilana mubah hai.
"219 – Ijma hai ke agar jaiz aalah se qurbani kare, BISMILLAH padhe, halaq aur dono ragay kaat de aur khoon bahade, to aise qurban shuda janwar ka khana mubaah hai.
"220 – Ijma hai ke gongay(janwar) ka zabeeha jaiz hai.
"221 – Ijma hai ke zabeeha ke pet se bacha murda bar-aamad hoto uski ma ki qurbani uskeliye kafi hogi.
"222 – Ijma hai ke aurato aur bacho ka zabeeha mubaah hai agar sahih tariqa se zabah karsaken.

"223 – Ijma hai ke Ahl-e-Kitab ka zabeeha hamare liye halaal hai agar BISMILLAH padh kar zabah karen.

"224 – Ijma hai ke dar-ul-harb me muqeem(ahl-e-kitab) ka zabeeha halaal hai.

"225 – Ijma hai ke Majoos(paarsi) ka Zabeeha haraam hai, khaya nahi jaiga.

"226 – Ijma hai ke ahl-e-kitab ki aurato aur bacho ka zabeeha halaal hai (BISMILLAH ki shart ke saath)

"227 – Ijma hai ke kutte shikari janwar hai, agar kisi musalman ne inhe shikar karna sikhaya, aur BISMILLAH ke baad shikaar par chooda, aur us ne us shakhs keliye shikaar pakadliya to aisa shikar khana jaiz hai, basharteke kaala kutta naa ho.

"228 – Ijma hai ke daryai shikaar(sea food), ya is ki khareed wo furookht, kurd wa noosh halat-e-ehraam waghaira me bhi jaiz hai. *(Kitab al-Ijmaa page:52-53, Mutarjam: Abul Qasim Abdul Azeem)*